CHRISTIAN OBSERVATORY.

VOL. I.

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No. 1.

INTRODUCTION.

At the very porch of the Observatory, as we are entering into its labors, we seem to be called upon to make known in advance, so far as it can be done, what the objects and character of the work will be.

It is true, that there is a multitude of periodicals in existence. But in this very fact, we see a reason for adding another to the number, to maintain the "balance of power." That large portion of our people, to whom the great doctrines of salvation are still precious and venerable, feel themselves pressed in, as it were, on every side, by the growing mass of printed matter, which bears offensively upon them. They need something, whereby they may press out again, and bear back the intolerable weight.

The Observatory will stand upon a strong doctrinal basis, with the Bible, square and solid, for its corner-stone. It has been sagely said, in the true spirit of the inductive philosophy, "As in nature, the more you remove yourself from particulars, the greater peril of error do you incur; so, much more in divinity, the more you recede from the Scriptures, by inferences and consequences, the more weak and dilute are your positions. The Scriptures stand in the same relation to the theologian, as the world of matter to the natural philosopher."* To the responses of this living oracle, the Word of God, we wish ever to yield

^{*} Essay, Biographical and Critical, prefixed to the works of Jeremy Taylor. London edition, 1835.

the most implicit and unquestioning faith; accounting such faith to be the summit of wisdom, and the perfection of reason. This only inspired book is to us as the Urim and Thummim, the Divine Lights and Perfections, when we would "seek counsel at the mouth of the Lord." Accordingly, after finishing these prefatory remarks, and the explanation of our design, we shall proceed to lay our corner-stone, in an appropriate article on the claims of the Sacred Volume. We are in the full belief, with Martin Luther, that "while the Word flourisheth, all things flourish with the Church."*

The pages of this work will be open to the pious zeal of such as are "valiant for the truth," and cannot look quietly on, while that hallowed cause is rudely or artfully assailed. In 1577, that patriarch of the Puritans, the illustrious Thomas Cartwright, thus expressed himself with generous courage: "As for the cause itself, I never fear lest it should come too often into the field; for, although through the poverty of the defenders thereof, she come never so naked and unarmed, yet the Lord hath set such a majesty in her countenance, that, as with one of her glances, she ravisheth into her love those which are desirous of the truth in this behalf, so with another she so astonisheth her enemies, as if they were cast into a dead sleep, in such sort that the stoutest of them, when they come to the fight, cannot find their hands."† The light of truth may be long obscured, but not forever. It is the noble vaticination of Southey;

"The destined hour must come, When it shall blaze with sun-surpassing splendor, And the dark mists of prejudice and falsehood Fade, in its strong effulgence."

But whatever the past may have been, or the future may be, it is but too evident that there has long prevailed a disposition to slide down from the high-places of the field, where our fathers bravely battled with the storms of tyranny, and stemmed the wide-spread deluge of corruption. This was the triumph of the grace of God in them. The secret of their great strength was divine grace. This gave them an elevation of mind, a tenacity

^{*} Florente verbo, omnia florent in ecclesia.

[†] Address to the Reader, in "The Rest of the Second Replie" to Archbishop Whitgift.

of purpose, a clearness of vision, a strictness of integrity, and a constancy of devotion, which, in our degenerate times, seem to surpass emulation. Like the everlasting pyramids of Egypt,

they have been more admired than copied.

We live in a day of lax sentiments and lax practices; a day of cowardly compromises, of inglorious self-indulgence. This downward tendency is becoming more and more apparent; and we are forced to adopt the lamentation of the excellent William Stoughton, in his Election Sermon, preached in 1668: "Alas! how is New England in danger to be lost even in New England,—to be buried in its own ruins."*

In this publication, we would fain withstand this downward course of things. We wish, if it may be, to rally the whole force of the evangelical community against open recreancy, and against all the forms of disguised infidelity, which are seeking to operate in treacherous concealment. Without being too sanguine as to the measure of our success, we shall "plow in hope."

We find among our grave and serious-spirited fathers, much of the lighter mood with which they relieved the steady pressure of care and suffering. To us, the most conspicuous features of their character are those stern virtues, which make them awful in our eyes; like distant mountains, with hearts of unyielding rock and brows of everlasting ice. But when we ascend the sloping sides, and explore the winding glens, we find many a sweet Alpine valley, healthful and serene, smiling in sheltered loveliness and innocent seclusion. Our stout fathers were wont to soften their rugged lot with their classic studies, their natural recreations by land and water, their friendly intercourse, their sallies of wit and cheerfulness, and their genial glow of fraternal communion.

Though we speak strongly of the downward tendencies of the times, we do not speak despondingly. We know that the race of Puritan spirits is not extinct. There are many among us who, under the same incitements, would act not unworthy of their sires. We see too much around us, which should awaken joy and gratitude, and excite the most animating hopes for the future. And, had we nothing else to sustain our courage, we have the remembrance of the unfailing promises and sovereignty of God.

^{*} He afterwards became Lieutenant Governor of the Massachusetts Colony.

The prospect, at the present hour, is mingled of light and shade. "The morning cometh, and also the night." Morning to Zion, and night to her foes.

Whoever has sailed into Boston harbor on some fair summer's day, has been charmed by the clustered isles, which stand as faithful sentries around the entrance of the beautiful bay. passing them, we have often called to mind the striking description of them, by old William Wood: "This harbor is made by a great company of islands, whose high cliffs shoulder out the boisterous seas."* There they lie, as of old, to guard the haven Yet we see them not in all their lovely array, as they adorn. the first settlers saw them. Some of them are quite gone. Yielding to the storms of two centuries, they have "melted away amid the yeast of waves," and left only their sunken ledges, to increase the perils of the mariner. The soil, which once covered them, is gone to augment the flats, which diminish the depth of waters in the ample haven. Others were disappearing, under the same insidious process, but the recent care of the public guardians has defended them with massive sea-walls, which have arrested the work of demolition.

So has it fared with the noble principles of our fathers. fickle, but furious waves of error, have swept away many of the old land-marks, and left danger where once there was safety and beauty. Even what remains of the old piety and virtue is dwindling, under the influence of the same process, both in extent and prominence. But the alarm has been taken. Already a pious care, within these forty years, has begun to rear embankments, for the protection of the wasted head-lands. We already see large tracts of made land reclaimed from the dominion of the envious and encroaching waves. A sea-wall is first built, and then filled in. And though the rounded outline and verdant surface be not restored, the new level, thus recovered from the possession of the waters, is alive with business or crowded with dwellings. We look for a rapid advance in the work of diking out the streams of error and delusion, from some of the ground they have usurped, and winning back what has been lost to truth. We would be preservers and restorers too. It is an enviable

^{*} New England's Prospect, printed in 1634. Reprinted in Young's Chronicles of Massachusetts, 1846.

name to be called "The Repairer of the breach; The Restorer of paths to dwell in."

We do not intend that our love for what is excellent in the past, or our opposition to the spirit of reckless change and senseless disorder, which now roams abroad, shall exclude us from the path of progress. We believe in movement. We believe in the advancement of society. But of every proposed movement, we wish to know the ultimate direction; whether it will carry us towards Canaan, or take us back to Egypt. The Puritans, in their day, as need was, were wholesale innovators. The advocates of venerable corruptions and abuses beheld their proceedings with rage and terror; and raised an outcry, which is still feebly echoed by the sorry successors of the Covels and Heylins of old. It would ill beseem the sons of the Puritans to withstand the entrance of new truths, or the progress of real improvement. stand-point should occupy the middle ground, between blind submission to human and corporate authority, and blinder rebellion against all the rules and canons of propriety.

Without dilating upon the history and usefulness of such publications as we now commence, we will only speak briefly of what

we propose it shall do.

VOL. I.

In theology, it will sustain the good old Scriptural orthodoxy of New England, which has reared up so many strong and virtuous minds.

In ecclesiastical order, it will support that free and popular form of government, which the primitive Churches enjoyed, and under which they flourished, till it was gradually buried up by

We propose that each number shall contain one life-like sketch of some distinguished Puritan, whether of the mother country or the colonies. The increasing debt of gratitude, which the world is contracting to the memory of those mighty men, is thus eloquently stated by the famous commentator on the Bible, Rev. Thomas Scott, in the first of his "Letters on Conformity:"—"The tree of Liberty,—sober and legitimate Liberty, Civil and Religious, under the shadow of which, we in the Establishment, as well as others, repose in peace, and the fruit of which we gather,—was planted by the Puritans, and watered, if not by their blood, at least by their tears. Yet it is the

modern fashion to feed delightfully on the fruit, and then revile,

if not curse, those that planted and watered the tree."

The subject of moral reform, on evangelical principles, will not be neglected. The memory of those Sabbath-keeping saints, who settled our churches and commonwealths, will stir us up to plead for the sanctification of the Lord's Day. The cause of Temperance, for which we have not lost our first love, we shall uphold according to the views of the good men from whom it received its first glorious impulse and successes. The rights of humanity, the claims of universal liberty, we desire to vindicate with Christian consideration and zeal, such as becomes the professed admirers of those who were the great champions of freedom in the seventeenth century.

A few pages, at the close of each number of the OBSERVATORY, we propose to occupy with critical "Observations on Men, Books, and Things." In these, we intend to watch "the signs of the times;" surveying the lights of heaven with a view to ascertain our position, as to latitude and longitude, and to help the voyager in finding his course over the face of the deep. In these periodical Observations, we design to use true independence of thought, and the just liberty of the press. Here we propose to sit easily in our chair, to throw off professional restraint, to talk familiarly and without reserve, expressing such opinions as we might utter among friends. Of men, we shall speak only when it seems to be requisite, remembering the remark which Goethe makes on the generality of authors; "Were they books, I would not read them." Of books, we wish to say enough to indicate their real value, and their likelihood of being useful to such as might think of purchasing them. Of things, also, we would take such notice as their importance may require; for, though "books are a world in themselves, they are not the only world. The world itself is a volume larger than all the libraries in it." It ought to be read by the light of the Bible.

We say no more as to the character which we propose to give to this work, and which, we trust, it will speedily acquire for itself. In assuming the duty of forming that high character for it, to which we aspire, we do it "in weakness and in fear, and in much trembling;" and yet with resolution, and a sustaining hope in God.

[&]quot;The path is plain and straight, — the light is given, Onward in faith, — and leave the rest to heaven."

THE BIBLE, THE WORD OF GOD.

A PROMINENT object in this periodical will be to counteract the tendency at the present time to speak disparagingly of the Sacred Scriptures. Some deny the absolute authority of the Scriptures in matters of faith; some speak of them as mere human productions, bearing evidence of infirmity and error; while others sink the credit of the inspired volume, by exalting what they call the revelations of nature, and the efforts of genius, to equal authority and reverence.

We propose to show, in a plain way, in what sense the Bible is the Word of God.

We shall endeavor to prove that the Bible has the same authority and is entitled to the same reverence as though it had been written in heaven by the finger of God, and had been brought down in the sight of men and thus delivered to the world.

The several books of which the Bible is composed, were written by different men within a period of about two thousand years. Many books were written claiming to be inspired, besides those which we have received as such. It is natural to ask in what way the claim of being inspired is to be determined with regard to these different productions.

It is not enough, in arguing the subject, to say that the Jewish people, among whom all the writings appeared, decided, in view of the evidence then existing, what books were inspired. There is a natural desire to see the evidence for and against each book; to know the miracles, and the fulfilled prophecies, and the agreement with the moral sense and the religious feelings of men, by which the several portions of the Old Testament Scriptures were decided to be inspired. Referring the reader who may wish for information of this kind with regard to each book of the Old Testament, to such works as Horne's "Introduction to the Critical Study of the Scriptures," we proceed to state the reasons for believing that the decision of the Jews with regard to the inspired books is right.

Among the faithful and severe proofs which Christ addressed to the Jewish Scribes, in which he accused them of making the commandment of none effect through their traditions, he never accused them of having corrupted or altered the Sacred Scrip-

On the contrary, he appeals to the Scriptures as the authentic Word of God. He speaks of them to this effect: "Search the Scriptures, for in them ye think ye have eternal life," and Christ did not tell them that they were mistaken in thinking so. By this single expression, not to quote others, Christ sanctioned all the books of the Old Testament, which was the same, as to the books of which it is composed, as now. If, among the received Scriptures, there had been one book or part of a book of doubtful authority, Christ would have taught the people what was the Word of God, and what the word of man. If one of these books had been fraudulently inserted in the Sacred Canon, the great Teacher would first of all have expunged it. He who made a scourge of small cords, and drove out the traffickers from the temple, would not have been less jealous against a false prophet or a lying pentateuch. He knew the power which the Scriptures had over the Jewish mind; he saw those Scriptures on their way through coming generations of men; they were to be, through all time and to all men, the ultimate appeal in religion and morals. Had the Old Testament been other than it claimed to be, the Word of God, we may confidently assert that the Messiah, so far from sanctioning it, would have disabused mankind; and, if necessary, would have given them such a "law," such "prophets," and such "psalms," as would constitute a safe and an inspired directory. He saw no occasion to do so. "Think not," he said, "that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil."

Christ referred to the Jewish Scriptures as the decisive authority in religious and moral questions. On one occasion, "beginning at Moses and all the prophets, he expounded in all the Scriptures the things concerning himself, and said, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the law of Moses and in the prophets, and in the psalms concerning me." Those who have read Josephus know that the familiar designation of "the Bible" among the Jews, is "the Law," "Prophets" and "Psalms;" the word Psalms including all the books which are not included in the Law and the Prophets. In using this designation, therefore, Christ meant the Old Testament, which Jewish Catalogues, existing to this day, prove to have been the same, as to the books comprised in it, as at the present time.

With regard to the Books of the New Testament, the same process of investigation, comparison, examination of testimony, and experience, was employed by Christians for a considerable time, till at last the Christian world, at the latest, in some part of the second century, became established in the general acknowledgement and reception of the books now contained in it as the

concluding part of the inspired Word of God.

The sources from which we draw the proof of this, are, history, the testimony of cotemporaries, catalogues made by them of the sacred books, and the manner in which they are quoted and referred to by the early fathers and writers in the first centuries after. Christ. In the same way that we prove that our present copies of Virgil, are in their contents identical with those of Virgil's time, do we prove that our Bible is the same which, as to the first and oldest part, the Jewish Church held as the Word of God, and our Saviour sanctioned, and apostles and early Christians regarded as of divine origin; and the second part of which, or the New Testament, the Christian world early recognized as inspired, and the only books which were inspired. So that when we proceed to show in what sense the Bible is the Word of God, we speak of the same Old Testament which Christ and his apostles and the Jewish Church held to be the Word of God, and of the same New Testament which the Christian world declared not long after the books contained in it were written, to be of the same authority; and to be, with the Old Testament, the entire Word of God.

The question before us is, What kind of inspiration does this Word of God possess? or, In what sense is the Bible the Word of God?

This question will be answered by the following proposition:—
God imparted revelations, guidance, and superintendence to
the sacred penmen; so as that the Holy Scriptures were sanctioned by him, as his authorized Word, both in their truths, and
in their essential language.

When it was necessary that the sacred writers should know things which the human mind could not discover, as for example, future events, God made them known by special revelation.

When they were writing histories of events long since passed, He assisted and guided their recollections so that they wrote true history.

When they wrote on common things, He superintended them,

so that they made no mistake, nor inserted anything inconsistent with, the harmony of truth, either in thought or expression.

This, it will be perceived, amounts to what is called plenary inspiration. We will now advance the proofs of it, mention some objections to it, and endeavor to remove them, with a view to establish the conviction that the Bible as we now hold it, is, in the

highest sense, the Word of God.

We shall take for granted the truth or credibility of the Scriptures; that is, the fact that they are an honest record of events, related by men who had nothing of a worldly nature to gain by believing and asserting them; but did, many of them, suffer stripes, imprisonment, persecutions and death in attestation of the things which they had seen and heard. We take the writings of these men, acknowledged to be, at least, honest witnesses, and shall endeavor to show that these writings are as really a communication from God himself as though they had been written in heaven, and had been delivered by the hand of God, in the sight of witnesses, to mankind.

I. Christ promised those who were to write the New Testament, that they should be divinely inspired for their work.

In his last discourse with his disciples before his agony, he said to them: "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive; — but ye know him, for he dwelleth in you, and shall be in you." "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come."

Now if we believe that Christ said these words, and that they came to pass, as of course they did, if he were a true witness, we must believe that the Apostles were under the special guidance and inspiration of God. To crown all, after his resurrection, Jesus met his disciples and said, "Peace be unto you; as my Father hath sent me, even so send I you." Nothing could be more

complete than this divine commission. "As my father hath sent me, even so send I you." And when he had breathed on them, he said: "Receive ye the Holy Ghost."

Christ had already told his disciples, that, when they should be brought before magistrates, they were to take no thought of what they should say: "for it shall be given you in that hour what ye ought to say, for it is not you that speak, but the Spirit of your

Father which is in you."

With such promises and such a commission, who can doubt that whatever they did or wrote professing to be the will and the truth of God, was under the full direction of the Holy Ghost? Christ here gives them an unqualified appointment to act in all things pertaining to his religion. But what could be of more importance to the world than a faithful record of what he did and said, and correct expositions of divine truth for the use of all future time. Only admit that Christ made these promises, and the necessary consequence is, that the writers of the New Testament were directed by the Holy Ghost.

Three writers of the New Testament were not included in the number of those to whom these promises were personally made. Paul was, however, called to be an apostle by Christ himself, and of course was invested with all the powers and privileges of apostleship. Luke was the companion of Paul, and is believed to have written his Gospel and the Acts under the eye of that apostle, as Mark is believed to have written his Gospel under the immediate inspection of Peter. Their claims were established in the minds of the early Christians to equal inspiration with the other sacred writers.

II. The writers of the New Testament received and gave the fullest evidence, that, in the apostolic office, they were commissioned from God.

On the day of Pentecost, the most of these men being assembled together, small flames of fire, in the shape of a human tongue, divided or cloven, as some suppose, to represent multiplicity, sat upon each of them; and they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. By this miracle, which was soon noised abroad, they were proclaimed to the multitudes who were present at the feast from all parts of the world, as the authorized and

commissioned apostles of God. So that whether they published the gospel by preaching or writing, to their cotemporaries or to future times, all that they said or wrote was authorized of God, unless we find something which expressly qualified or limited their commission.

The presence and power of God went with them in their ministry. Ananias and Sapphira fall dead at Peter's word. By his touch, the cripple at the temple gate, walks and leaps and praises God. Dorcas is brought back from the dead at his summons. An angel described him to Cornelius, the inquiring Gentile, as the man appointed of God to teach the Gentiles the Christian religion. When Herod would have put him to death, and he was sleeping between two soldiers, bound with two chains, an angel brought him out of prison; the great gate of the prison opened to him of its own accord.

John, the author of the Gospel, and of three Epistles, and of Revelation, being a prisoner in Patmos for the Word of God and the testimony of Jesus, Christ appeared to him personally, and commissioned him to write. Paul was caught up into the third heavens. Is it possible that these acknowledged ministers of God could be permitted to record any thing as direct revelation for the use of men in all ages of the world, and be neglected or forsaken of God while they did it? The same necessity that the Holy Ghost should lead them into all truth while they were speaking, existed in a still higher degree when engaged in so great a work as composing the Bible.

Admitting what the New Testament asserts respecting these men merely as facts of history, remembering that most of them sealed the record of these facts with their blood, and you cannot resist the inference that, in all they did or said or wrote, which is essential to a correct knowledge of religious truth, they have the sanction of Almighty God.

Receiving the New Testament as written by divinely inspired men, we then find that Christ and the writers of the New Testament refer to the books of the Old Testament as of divine authority.

When one asked the Saviour what good thing he should do to inherit eternal life, Christ said: "What saith the Scripture? How readest thou?" He quoted Moses, and David, and the Prophets, as inspired of God, as we have before observed. He

gave the whole of the Old Testament his solemn sanction, when he said, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

The apostles used such expressions as these in speaking of the Old Testament: "Well spake the Holy Ghost by the mouth of Esaias;" "Wherefore as also the Holy Ghost saith, saying in David;" "The prophecy came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Ghost;" "All Scripture is given by inspiration of God," &c. The books referred to in these expressions, let it be remembered, were the identical books which now compose the Old Testament. Every one of these books is quoted, or its writer is mentioned with implied approbation, or in confirmation of what he said, in the New Testament.

The following are illustrations of the sense in which the writers of the Bible were divinely inspired.

The writers of the Bible were some of them miraculously informed of future events.

"The burden of Tyre," "of Nineveh," "of Damascus," compared with subsequent history, show that the writers of those prophecies were inspired men. How did Isaiah know that there was to be a monarch on the throne of Persia, whose name would be Cyrus, and that he would restore the Jews from their captivity? Isa. xlv. 1, 4. How could he describe the life and sufferings of Christ so accurately, a thousand years before Christ was born, that Porphyry, an infidel, told the early Christians that the Book of Isaiah was a forgery, because none but an eyewitness could have written thus about the sufferings, death, and burial of Christ? The writers of the Bible were some of them inspired to foretell future events.

The writers of the Bible had divine aid in recording things which were past.

Moses could not have given the history of the creation in so many particulars, without divine aid; nor, if he had received them from tradition, is it probable that God would have left him to the liabilities, to which every unassisted mind is exposed, of injurious mistakes. His account of the creation was written at an age when comparatively nothing was known about astronomy and other branches of science. Yet the Mosaic account says nothing inconsistent with science; but the successive rev-

elations of science illustrate its beautiful simplicity and truthfulness. The religious books of heathenism, on the contrary, in their accounts of the creation, abound in foolish and stupid narratives. In contrast with them, the first chapter of Genesis is like the well-ordered firmament compared with chaos.

One of the most remarkable things in literary history, as all must acknowledge, is the record of the Saviour's life, and especially of his various discourses. Suppose that we have listened to an impressive and affecting discourse; how much of it could the most of us narrate at the end of three or four years, without the help of notes taken at the time? Especially, who could give the substance of all the discourses which his minister had preached for the preceding three years? But in the Gospels we see a record made by four men, one of whom was a publican, and another a fisherman, consisting of a well-digested narrative of facts; and, more than this, of short sayings, illustrations, arguments, and long discourses, expressed with a simplicity, conciseness, and force, which has no parallel in any human production. As we read, for example, the farewell discourse of Christ to his disciples, in the Gospel according to John, we are forcibly reminded of the Saviour's promise to them: "The Holy Ghost shall bring to remembrance all things whatsoever I have said unto you." Without such supernatural aid, it seems impossible that this discourse could have been recollected and recorded.

While it was by no means necessary that every word which the writers of the Bible recorded should have been suggested by the Holy Spirit, nor that he should inform them, for example, how far Bethany was from Jerusalem; yet it is reasonable to suppose that he superintended all they wrote, so that they should be essentially correct in their expressions and in their statements. This is essential to a professed revelation from God. For what confidence can we have in a professed revelation, unless we know that, while the natural powers and faculties of men were used in writing it, God superintended the use of them, that they might not err? Our reasons for believing that God gave a revelation constrain us to believe, that he so superintended and guided those who wrote it, that it should be his approved and sanctioned word.

It is asked, Whether we believe that all the words of Scripture were inspired? that is, divinely suggested. We answer: Of the direct suggestion of very many of the words there can be no

question; for the writers themselves in many cases report that which they heard the Almighty speak. In regard to other cases, it should be remembered that words are associated with thought; we do not have definite logical thoughts without the help of silent words. The sacred writers could not, in the nature of things, receive a direct and silent communication from God, except by the suggestion in their minds of words. When a symbol was presented to awaken thought, for example, the figs to Jeremiah, that thought must clothe itself in words before it could become an intelligible thought. When the prophet came to utter or record those thoughts, would he not use those words which shone vividly into his mind at the moment of inspiration? It is but reasonable to believe that he would speak as he was moved by the Holy Ghost.

There are many statements in the Bible which any man could write as well as one inspired; for example, that Nicodemus was a ruler of the Jews, or that Emmaus was threescore furlongs from Jerusalem. But there is nothing irrational in supposing, that the Holy Spirit watched over the minds of the writers, to see that they did not err in these incidental statements. On the contrary, the smaller and the more seemingly unimportant the statement, the more necessary that it should be correct. In cross-questioning a witness, an advocate catches at the incidental expressions, and from them sometimes constructs his most effective arguments. The "undesigned coincidences" between the Gospels and the Acts of the Apostles, as is well known, are made by Dr. Paley a strong proof in favor of their credibility. Suppose that the sacred writers had made mistakes in geography; it would serve to bring discredit on all they said. It is true they could tell without inspiration whether Derbe and Lystra were near together; but suppose that the historian, instead of saying Derbe and Lystra, had inadvertently written Derbe and Iconium, it would disparage his credibility in more important things. It is reasonable, then, to believe, that if we have a revelation from God, there was a constant, superintending, divine influence, extending even to those narratives and observations which needed no suggestive inspiration, but the minute correctness of which was of the utmost importance for the credit of the revelation.

The objection is sometimes made to the plenary inspiration of the Scriptures, that there are discrepancies between the sacred historians in their accounts of the same facts.

A single illustration, and a striking one, will serve for all.

An evangelist says, that one of the thieves who were crucified with Christ was penitent, and that he rebuked his fellow for upbraiding Christ. But another evangelist says, while speaking of the insults offered to Christ by the populace: "The thieves which were crucified with him cast the same in his teeth." The argument is, that there is a degree of carelessness in the statement of this evangelist which is inconsistent with his being inspired.

We may remark, here that the employment of four men to write and publish the same history would have been useless, had they each recorded the same facts in the same way. But, not to dwell on this, the objection, so far from disproving the inspiration of the evangelist, illustrates the truth, that inspiration follows the

common laws of human thought and speech.

Let us suppose that you are giving an account of the ill treatment which an innocent man received from a mob, and from the civil authorities. After describing the indignities offered to his person, you say: "They then hurried him to the common jail, and put him in a ward of the prison where criminals were confined, two of whom were committed for murder. As he passed by their cell, the convicts hissed at him." This narrative having been published, you are brought before a court, and examined as to the facts in the case. "You said that when this man went through the entry of the jail, the convicts hissed at him; please to say whether or not both persisted in the insult." You might then further state, that after a while one of them relented, and rebuked This would not invalidate your previous statement, that your friend was insulted by both the convicts. If another man, narrating the incidents, should omit the fact that both of the convicts at one time offered him insults, and should speak only of the relenting on the part of one of them, and his rebuke of his fellow, he would not be considered as conflicting with your testimony. The two narratives would be true, and each of you honest reporters. Thus in the case before us, there is no difficulty or danger of contradiction in the supposition, that, during the first part of the time occupied in the crucifixion, the two thieves which were crucified with Christ cast reproaches upon him, till at length one of them relented.

We read in the newspapers several different accounts of the

same thing, all varying in some particulars; one giving more details of one part of the story, another passing over that portion with a general statement, and dwelling more upon another part. If we should read four accounts of a transaction, drawn up by four men, all of them alike in the minutest incidents, we should say, These men have agreed on this statement; they are not independent witnesses. We should suspect some plot. Let four separate accounts of a transaction written at different times by different men, be published, agreeing in essentials, but varying in some details, we should say, If these men were rogues, they would have been more careful not to differ so much in their stories; but their various modes of representation show that they gave their independent impressions.

This is one of the signs by which mankind determine whether, in a given statement of facts, there has been a conspiracy to cheat. God employed four men to give us a narrative of the Saviour's life. Ought we not to expect that He would direct them so to write as to accord with the common laws of human testimony? one of them supplying what was omitted by another; one narrating things which chiefly affected his peculiar susceptibilities; and another, passing these by, yet not contradicting them, aiming to give prominence to other parts of the story?

What claims have we thus endeavored to establish for the Bible?

It is the identical book, as to the contents of its first part, which the Jewish Church received and acknowledged as the Word of God, which Christ sanctioned without alteration, which apostles quoted as written by men moved by the Holy Ghost; and whose second part they themselves completed under the influence of the same Spirit of whom Christ said, that he should "abide" with them, and "bring all things to remembrance," and "guide" them "into all truth." We claim for a book thus written, that divine revelations, superintendence, guidance, were so fully bestowed on the writers, that it is fully sanctioned by the Most High, as being, in all its essential truths and essential expressions, his authorized word to man. We claim that, while the men who wrote it exhibited each his own genius and temperament, and manifested such unessential differences as show that they had not combined to forge a story, the Scriptures which they were employed to write are with as much authority the VOL. I.

Word of God; as though God had written them himself on tables of stone, or had spoken them in the hearing of men.

There are some among us who devote their time and talents to the work of disparaging the Bible, writing and preaching in such a way as to shake the confidence of men with regard to it, and even indulging in sarcastic epithets and terms of abuse in speaking of the Holy Scriptures. Some of the young who think it manly to cast off the restraints of education, listen to these efforts; and, if not corrupted by them, are injured by having bad associations created in their minds with the name and sight of the Bible. Had an unbelieving Israelite mocked at the tables of the law as Moses was bringing them from the Mount, we can have no doubt what his immediate punishment would have been. Modern unbelievers and scoffers live under a dispensation which is marked The Saviour said: "If any man hear my words, and by grace. believe not, I judge him not; — the word that I have spoken, the same shall judge him in the last day." It will be found to have been a solemn and awful thing to have set one's self against the Revelation of the Most High to man.

We propose to resume this subject, in some other parts of it, in the next number.

MODERN TRANSCENDENTALISM.

This is a hard word, but not so hard as the thing it means. We do not propose to speak of the Platonic, or spiritual philosophy, as held and taught in various forms by so many of the mighty dead. We speak only of those fantastical schemes, moral and political, which of late have gone abroad under that name, entitled to bear it only because they transcend all the bounds of reason and common sense. When people, who are naturally inclined to dreamy and soaring speculations, have once "cracked the skin of their brain" in that way, there is no theory and no practice too extravagant for them.

"The active principle within Works on some minds the effects of gin."

Like men intoxicated, they see double; and the deceiving image is to them more distinct than the true.

We have had our suspicions, that Lord Bacon had some such visionaries in view — for such there were in his time — when, speaking of "the several kinds of imposture," he said: "The thirde kinde is of them who fil men's ears with mysteries, high parables, allegories and illusions; which mystical and profounde forme many of the heretics also made choice of." His lordship had but little respect for the whole body of the philosophers. "Their discourses," said he, "are as the stars, which give little

light, because they are so high."

The transcendental notions we are speaking of, seem to connect themselves very easily with almost any errors, even such as are of opposite natures, provided they spring from excess, or the urging of points to extremes. It is also very favorable to the religion of imagination, which delights in imposing forms and works of art, and is mad upon Gothic architecture, and "old Gregorian chants," and other matters of that kind, which, indeed, are admirable in their way and place, though the emotions they excite are not to be confounded with true religious affections. This spurious transcendentalism has little relish for the plain and serious piety of faith and repentance, the practical piety of Scripture and experience. It agrees better with the spirit of Puseyism, and has often confirmed the remark of that old worthy, John Norton, "A loose Protestant is just fit to make a strict Papist."

It is our lot, in these times, to witness some new fashions introduced by this new style of transcending the usual maxims of common sense and propriety.

It proposes to carry on moral reforms, not in God's way, of gradual and varied advances of right principles, acting on different men according to their differences of character; but by some sweeping general idea, which is to affect all men alike, and at the same time. Its partisans would promptly risk the sacrifice of nations, if they could, in order to test their favorite notions in politics and morals. "To such men," as Burke said of the Jacobins, "a whole generation of human beings is of no more consequence than a frog in an air-pump."

Scarce believing in the personality of God, they hardly believe in their own. With them, the individual is lost sight of in the race at large; and they sigh, not for the regeneration of particular sinners, but for the regeneration of man in bulk. Impa-

tient of the old-fashioned process, of converting one sinner after another from the error of his way, they idly wait for some spontaneous movement of the whole mass of mind at once. They have great faith in the omnipotence of education, in which department they show some activity in mischief. They ascribe the difference in the allotments of men to a bad system of social training, which can be remedied only by another almighty method of their own devising. Their plan excludes the rod of correction, the spur of emulation, and the use of motives drawn from the rewards and penalties of a future state. Some of them are in hopes, by bringing men and women to dwell together in herds, or communities, to level the inequalities existing among men. They would melt down the whole heap of human kind, and recast us all of one shape and size, like images from the same mould. As well might they aim to make all the stalks of corn, growing on a score of acres, of equal height and fruitfulness, as to make all men equally "healthy, wealthy, and wise."

Making small account of individuals, they can with difficulty see any vice in the lawless acts of any particular transgressor. They do not consider him as strictly responsible for his misdeeds. He is blended with the multitude about him. Society is in fault. A badly constructed state of society has necessitated him to yield to irresistible temptations. Any one, pure as he may now be, had he been placed under the same circumstances, would have acted like the criminal. They have found out a new sort of fatality, — the fatality of circumstances. Hence, the culprit has all the sympathy they have to spare; and society, against whose peace he has grievously offended, is assailed with indignant remonstrances. Society is accused of punishing the offender, only for being what it has made him. Unlike the good Samaritan, the new order of philanthropists leave the wounded man to welter in his gore, and run after the thieves to screen them from capture and punishment.

The restraints of creeds, laws, established governments, and all other settled institutions, which stand in the way of their schemes, are very offensive to them. They cannot forgive anything of this nature, which cannot be perverted to their purposes. So intolerant and destructive is their temper, that nothing but the smallness of their number preserves well-regulated liberty and social order from sinking under their innovating frenzy.

Such as are far gone in this disease, usually betake themselves to one of two extremes, — the despotism which forces everything to one standard, called uniformity; or the anarchy which confounds all distinctions among days, men, and sacred things, and abolishes the Sabbath, the ministry and the Church of God, and defaces all things without reforming any. And wonderfully easy is the transition from one of these extremes to the other.

We have not described Modern Transcendentalism in the metaphysical way. We have too much regard for our reader's health of mind, to ask him, as Coleridge sadly said of himself, to delve in the unwholesome quicksilver mines of metaphysical speculation. We have only hammered at the ore where it crops out at the surface, to the light of day, and detached a few specimens to look at. It is the safest, surest, and easiest rule, to judge of the tree by its practical fruits.

REV. JOHN DOD.

This worthy, so famous in his day, and long after, was born in 1549, at Shotledge, in Cheshire, on the borders of Wales. His parents had a comfortable property, which went to the eldest son; but had it descended equally to all the children, he of whom we are to speak would have had but a small portion of the patrimony, as he was the youngest of seventeen! He had a full share, however, of his parent's affection, by whom he was carefully educated, and entered, at the age of fourteen, a student in Jesus College, Cambridge. Here he took his degrees, and became one of the Fellows of his college, where he remained some sixteen years, ripening in scholarship, and maturing for usefulness. Those old divines were enthusiastic students. They never thought it possible to spend too much time in the pursuit of learning. One of them, Dr. Twisse, who was moderator of the Westminster Assembly, exclaimed with his dying breath: "I shall at length have leisure enough to follow my studies to all eternity!"

The circumstances of Mr. Dod's conversion were singular. While he was Fellow, he paid, in behalf of one of his pupils, a considerable sum to the Bursar, or college steward. That officer forgot to give him credit, and accused him to the Master of Jesus

College as a defaulter. A vehement contest arose; and Mr. Dod's high sense of honor was so deeply hurt by a charge of dishonesty which he abhorred, that he was thrown into a dangerous fever. In his trouble he found that he knew not how to pray. His conscience was awakened by the text: "The law is spiritual; but I am carnal, sold under sin." His sins now arose upon him like armed men. The tide of his thoughts was turned. He ceased to brood upon his wrongs, and dwelt only upon his life of rebellion against God. In deep humiliation, he earnestly sought for peace and pardon in Jesus Christ. After much mourning, there followed great consolation, and he felt in his soul that he was healed. He sent for the steward, and told him that he had held him to be his great enemy; but now he owned him for his good friend; — seeing that the troubles of that accusation had been made the means of bringing him to God. Soon after, the Bursar remembered the payment which he had denied, lamented the injury he had inflicted upon Mr. Dod, and made all the reparation in his power. From that time, a warm friendship subsisted between them. Thus the proverb of Solomon is often verified: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Thenceforward he became an able and faithful preacher of the Gospel in the University and elsewhere. He won as many academic laurels as he desired. "At a disputation at one Commencement, having been for some years a Master of Arts, he was so facetiously solid (wild yet sweet fruits which the stock had brought forth before grafted with grace) that Oxford men, there present, courted him home with them, and would have planted him in their University, save that he declined it." The writer just quoted says of him: "He was a passive non-conformist; not loving any one the worse for difference in judgment about ceremonies, but all the better for their unity of affections in grace and goodness." This is a just and charming character; but it will be seen that in the righteous cause of non-conformity, he acted as well as suffered, and both abundantly.

During his fellowship in Jesus College, he cherished a close intimacy with the puritan divines whose piety and learning then adorned the University. He was associated with Doctors Fulke,

^{*} Fuller's Church History of Britain; Book XI. Section V. Paragr. 85.

Chaderton, Whitaker and others, in their weekly meetings for mutual exposition of the Scriptures. He also went to Ely every week, through the importunity of some good people in that city, and preached with a great blessing upon his ministry.

Near the year 1579, when he "began to be about thirty years of age," he was invited, through the influence of Sir Anthony Cope, to preach in the vacant parish of Hanwell, in Oxfordshire. Here he was settled, at the desire of the people, and with the approbation of the neighboring ministers. He continued in this situation above twenty years. He preached twice on the Sabbath, catechising also in the afternoon; lectured every Wednesday to his own people; and was one of five ministers who kept up a weekly lecture at Banbury. He was constant in prayer, fasting, study, and pastoral labor; "and as his seed-time was painful, so his harvest was gainful, hundreds of souls being converted by his ministry." He was given to hospitality; and on Sabbaths and lecture-days kept open doors, having seldom less than half a score of guests to his frugal dinner.

Soon after he came to Hanwell, he married Anne, daughter of that Dr. Nicholas Bound whose writings were chiefly instrumental in restoring the strict observance of the Sabbath in England. This lady, a devout widow, had been the wife of a son of Mr. Greenham, eminent for piety even among the sainted puritan divines. With her, Mr. Dod lived in the utmost affection till her death. They had the patriarchal number of twelve children, who had a godly education. Mr. Dod contracted a second marriage with Mrs. Cleiton, of Stratford-le-Bow, who was also a lady of uncommon worth.

His popularity at Hanwell brought upon Mr. Dod the envy of some neighboring ministers, who, very rarely preaching themselves, and reading only the Common Prayer and Homilies of the Church of England, were vexed that their parishioners should frequent the sermons of their more laborious brother. For this singular crime, he was several times arraigned in the episcopal courts, and subjected to vexatious suits. He once journeyed to Drayton, to bemoan his crosses and hard usage with his religious father-in-law, Greenham. The good old man, instead of offering the expected condolence, made answer to his plaints: "Son, son,

^{*} Clarke's Lives, annexed to his Martyrologie, p. 405.

when affliction lieth heavy, sin lieth light." The afflicted man felt the fitness of the reply, and that the sympathy he expected would have done him more hurt than good. As long as he lived, he made this speech useful to himself and others.

He was suspended from his ministry at Hanwell by Dr. Bridges, Bishop of Oxford, for scrupling at some of the ceremonies of the church. Anticipating his sentence, he preached on the preceding Sabbath his farewell sermon, from the text: "I will smite the shepherd, and the sheep shall be scattered." He left his affectionate flock in tears. Driven from thence, he preached a while at Fenny-Compton, in Warwickshire. He then accepted a gratifying call to Canons-Ashby, in Northamptonshire, where he labored for a few years without interruption. Here he was much befriended by Sir Erasmus Dryden, a gentleman of great learning and piety. On complaint made to James I., by Bishop Neile, one of the most shameless sycophants of that miserable monarch, the king gave commandment to Archbishop Abbot to silence Mr. Dod. The arch-prelate, who was disposed to be indulgent to the Puritans, reluctantly pronounced the required sentence.

Though for a time he ceased to preach in public, he still labored from house to house; and he possessed such a heavenly gift in religious discourse, in which he exceeded all men of his time, as to "aptness, freeness, and largeness," that his private ministry seemed to be no less useful than his public services had been.

Under all his troubles, he was a model of patient meekness. He used to say: "Sanctified sorrows are spiritual promotions." During this time of his suspension, when he was in his sixty-third year, he was brought by violent sickness to the very brink of the grave. His physician informing him that the complaint was checked, and that he was like to recover, he replied: "You think to comfort me by what you say; whereas you make me sad. It is as if you had told one who had been sorely weather-beaten at sea, and was expecting shortly to enter the desired haven, that he must return to sea, to be tossed by fresh winds and waves." He called death "the friend of grace, though it were the enemy of nature; and whereas the word, and sacraments, and prayer, do but weaken sin, death kills it." Afflictions he termed "God's potions," which the prayer of faith might sweeten, but which we make more bitter by infusing the ingredients of impatience

and unbelief. He often said, that nothing but our sins can hurt us, nor they, if we truly repent of them; and nothing can do us good but the favor of God, which we are sure of if we unfeignedly seek it. It was another of his sayings, that there is no affliction so small but we shall sink under it, if God uphold us not; and no sin so great but we shall commit it, if God restrain us not. He held, that all is well which ends everlastingly well; and that no man is utterly undone till he gets to hell. It was one of his common remarks, that no man is in a hard condition, whose heart is not too hard to pray.

Such were the pearls of Christian wisdom, which dropped continually in his ordinary discourse. Many of them were gathered up, and have been often printed on two broad-sheets; and are still to be seen pasted on the walls of English cottages. An aged woman, not very long since, told a clergyman, that "she would have gone distracted for the loss of her husband, if she

had been without Mr. Dod's sayings in her house."

He was in great request as a helper of such as were in spir-That distinguished divine, Dr. John Preston, itual distress. finding himself in the last stages of consumption, in the year 1628, repaired to the house of Sir Richard Knightly, that he might die, as he did, with the help of Mr. Dod's counsels and prayers. In this most difficult part of a pastor's work, — the counselling of troubled and desponding spirits, — Mr. Dod was endowed by divine grace with a singular faculty, although he was himself in a state of high and constant assurance of salvation. Some very striking instances of his skill, as a physician of souls, are related; but we must limit ourselves to the rehearsal of but one. Rev. Job Throgmorton, a most excellent man and faithful minister, died in the same year with Dr. Preston, and with the same complaint. He also, for the sake of Mr. Dod's comfortable aid, came to the vicinity of Fausley. He was overwhelmed with despondency, and shortly before he expired, he asked his friend, - "What will ye say of him that is going out of the world, and can find no comfort?" Mr. Dod replied: "What will you say of our Savior Christ, who, when he was going out of the world, found no comfort; but cried out, My God, my God, why hast thou forsaken me?" This speech greatly refreshed the dying man; and, full of confidence in a Savior who had known

the same temptations with himself, he speedily went to be with him in his glory.

Of this holy skill which Mr. Dod possessed, it may be said, that this kind cometh not forth except by prayer and fasting. To these duties he was much devoted. In his frequent fasting, his custom was to abstain from the dinner of the day before to the supper of the day after, that is, for forty-eight hours. What he chiefly sought at such times, as himself said, were the knowledge of the Scriptures and a blessing upon his ministry. In both re-

quests, God answered him abundantly.

At last, in 1625, Charles I. succeeded to the throne. While Prince of Wales, and for a time after his accession to the kingdom, he favored the Puritan party. Afterwards, enraged at their systematic opposition to his despotic and perfidious measures, he bitterly persecuted them; till, rising up against that "oppression which maketh a wise man mad," they "wronged the wronger till he rendered right." While the young king was favorably disposed, Sir Richard Knightly, a warm friend, procured Mr. Dod's restoration to the ministry of his life and love. On resuming his labors, he went to Fausley, in Northamptonshire, about a mile from Preston, where Sir Richard resided. Here he spent the evening of his days, in great usefulness and honor. Here, too, as in his former situations, he felt the iron rod of prelatic power, and was for a time suspended from his chosen work.

Our Pilgrim Fathers, when flying from the Old England to the New, to avoid the like persecutions, were warmly befriended and encouraged by Mr. Dod, whom they held in great veneration. To him John Cotton, of the two Bostons, with many of his old parishioners, applied for advice, whether he should remain with them in concealment, or they cross the ocean with him, to the new asylum. Mr. Dod told them, in reply: "That the removing of a minister was like the draining of a fish-pond; the good fish will follow the water, but eels, and other refuse fish, will stick in the mud."* When the wife of John Wilson, the colleague of Mr. Cotton, at Boston, in New England, had consented, after great struggles of mind, to accompany her husband to our shores, Mr. Dod, who was her kinsman, sent her a characteristic present.

^{*} Lives of the Chief Fathers of New England, vol. i. 91.

It consisted of a brass counter, a silver crown-piece, and a gold Jacobus, each wrapped in a separate envelope. The bearer was directed to deliver first the brass counter; and if, on seeing it, she betrayed any discontent, he was to take no further notice of But if, from regard to the giver, she kindly accepted that trifle, then he was to give her next the silver coin, and last the gold. Finally, by way of moral, the messenger was to tell her: "That such would be the dispensations of God towards her, and the other good people of New England. If they would be content and thankful with such little things as God at first bestowed upon them, they should, in time, have silver and gold enough."* It is pleasant to be able to state, that this lady proved to be a good emblem of New England; whose goodly towns and flourishing commonwealths are the reward of the piety of their founders, and of their grateful acknowledgment of God in the day of their weakness.

Though exceedingly beloved, he was not without his enemies, who used to stigmatize him as Faith and Repentance, on account of his insisting so much on these things. He was a searching preacher, and came so close to the consciences of his hearers, that they sometimes suspected him of having private information of their sins. But he replied, that it was the Word of God which searched them out. "Shut me up in a dark vault," said he, "where no one can speak with me, and allow me a Bible and a candle, and my preaching will be the same that it is." One person, enraged at the closeness and pungency of his doctrines, smote him in the face, and dashed out two of his teeth. meek servant of Christ, without the least irritation, spit out the teeth and blood into his hand, and said, "See here, you have knocked out two of my teeth, without any just provocation; but on condition I might do your soul good, I would give you leave to dash out all the rest." In his old age he was greatly reverenced, and suffered no abuse, except from the rude soldiery of Prince Rupert in the civil wars.

As an instance of his holy ingenuity, we give here his famous *Malt Sermon*, though it has been often printed. Some Oxford students, who were violent royalists, met him on the road to London, and insisted on his preaching to them from an old,

^{*} Lives of the Chief Fathers, vol. ii. 59.

hollow tree, giving him the word malt for his text. Finding that remonstrance was in vain, he addressed them as follows:

"Beloved, Let me crave your attention; for I am a little man, come at a short warning, to preach a brief sermon, upon a small subject, in an unworthy pulpit, to a thin congregation.

"And now, my beloved, my text is MALT, which I cannot divide into sentences, because it is none; nor into words, because, upon the whole matter, it is but a monosyllable. Therefore I must, as necessity enforces me, divide it into letters, which I find to be these four only, M, A, L, T.

"M, my beloved, is Moral; A is Allegorical; L is Literal;

and T is Theological.

The Moral is set forth to teach you, drunkards, good man-Therefore, M, my Masters; A, All of you; L, Listen;

T, to my Text.

" II. The Allegorical is, when one thing is spoken and another meant. Now the thing spoken of is MALT; but the thing meant is strong beer, whereof you drunkards make M, Meat; A, Apparel; L, Liberty; T, Treasure.

"III. The Literal is, according to the letter, M, Much; A,

Ale; L, Little; T, Thrift.

"IV. The Theological is according to the effects which it works, which I find in my text to be of two kinds; first, in this world; second, in the world to come. In this world the effects are, in some, M, Murder; in others, A, Adultery; in some, L, Looseness of Life; in others, T, Treason. Secondly, in the world to come its effects are, in some, M, Misery; in others, A, Anguish; in some, L, Languishing; in others, T, Torment.

1. Wherefore my first use shall be Exhortation. M, my Mas-

ters; A, All of you; L, Leave; T, Tippling.

2. Else, by way of Commination, I say, M, my Masters; A,

All of you; L, Look for; T, Torment.

"So much for this time and text; only by way of caution take this. A drunkard is an annoyance of modesty, the trouble of civility, the spoil of wealth, the destruction of reason, the brewer's agent, the alewife's benefactor, the beggar's companion, the constable's trouble, his wife's woe, his children's sorrow, his neighbor's scoff, his own shame, the picture of a beast, and a monster of a man.

[&]quot; Say well and do well, end both with a letter; Say well is good, but do well is better."

When this good man was over ninety years of age, during the civil wars, some of the king's party came to his house, and threatened to knock him on the head. He calmly replied: "If you do, you will send me to heaven, where I long to be; but you can do nothing except God give you leave." They broke open his chests and cupboards, and carried off what plunder they pleased. But he told a friend that he would not honor them so much as to say that they took it; "for it is the Lord that giveth, and the Lord that taketh away; blessed be his name." At another time, the Cavaliers found the aged saint confined to his bed by extreme sickness. They tore off the bed-curtains, and pulled the pillow-cases from under his head, with taunts and insults; but he uttered not a murmuring word. On another occasion, the soldiers, who were stripping the house, brought the linen goods down stairs, into the room where Mr. Dod sat warming himself by the fire. While they went out to search for more, he hid one pair of sheets under the cushion of his chair; hugely pleasing himself, after their departure, that he had, as he said, "plundered the plunderers; and, by a lawful robbery, saved so much of his own."

At last, after a most holy life and laborious ministry, the time drew near that he must die. In his last sickness, he was exercised with a most bitter and painful complaint. For two days he was unable to eat or drink; and the last twenty-four hours he had no sleep. Still was he full of prayer and thankfulness, hearing and explaining the Scriptures. About two o'clock of the morning of his death, he told one who watched with him, that he had been wrestling hard with Satan all night; and that the adversary had charged him with having never preached, prayed, or performed any other duty as he ought to have done. "But," said he, "I have answered and overcome him with the examples of the Prodigal and the Publican." With uplifted eyes and hands, he often exclaimed: "I long and thirst to be dissolved, and be with Christ." These were his last utterances. pains left him, and also his speech, about an hour; and he quietly slept in Jesus, in the year of our Lord 1645.

He was buried in Fausley Church, amid deep lamentations. "With him," says Fuller, "the old Puritan may seem to expire, and in his grave to be interred." Perhaps this sketch cannot be better finished than by a touch from the pencil of the celebrated

Archhishop Usher, who had an exalted opinion of his learning and piety, and said:—"Whatever some affirm of Mr. Dod's strictness, and scrupling some ceremonies, I desire that when I die my soul may rest with his."

THE WAR.

Whoever has read, in Prescott's admirable work on the "Conquest of Mexico," the execrable means by which the Spanish race subdued that country, may think that, if another people were to wrest the dominion from them, it would but form one more historic proof, that the iniquity of the fathers is visited upon the children. But let not this nation be ambitious of acting as the rod, in the hand of retributory Providence. Such rods are usually shattered in the work of infliction, and cast aside or burned when it is done.

The present war originated without any general desire on the part of our people. Most of them were taken by surprise, when the measures which led to it were first announced. What the final judgment of the nation may prove to be, we do not anticipate; for we choose to look upon the business in a moral, rather than a political point of view.

As to the opinions of the poor soldiers, whose life is lavished in carrying it on, no one cares. They are regarded merely as animated machines, — automatons, having no thought, volition, or conscience, in reference to the matter. But it is a singular fact, that most of the commanding officers are said to be opposed to the contest. They have so performed their part, however, that if there is any glory to be reaped in that field, the harvest will be theirs; and if there be any shame, it will be gathered to the garners of those who set them on their unwelcome work. The thought has often occurred to us, — If men have done so valiantly when their heart was not with their hands, what would have been their achievements had they drawn their swords in a less unrighteous cause, and against "a foeman worthy of their steel"?

Here we see one of the deep springs of that demoralization which always waits on war. It trains men to feel, that it is wrong not to do wrong, — that refusing to do the wrong is worse

than the wrong itself. In camps men are educated to forget their personal responsibility for the work of their hands, and to disregard the claims of conscience. What can be expected of them, if they should survive their training, and quit their school as accomplished graduates? They must learn strange paradoxes there. As Cyprian said, in an epistle to Donatus: "When one alone kills a man, it is called a crime; but when many together do it, it is called a virtue." Well has it been said: "One murder makes a villain; millions, a hero."

It is surprising how little, as yet, the horrors of actual warfare, — "that abomination that maketh desolate," — are felt in this region. "Seeing war is a tragedy, which always destroyed the stage whereon it is acted, it is the most advised way not to wait for the enemy, but to seek him out in his own country." Our rulers, proceeding on this principle, have exempted us, thus far, from feeling the agony which is created by the presence of the The burden of taxation even has not been sensibly demon. That is reserved as an after-clap. We shall bleed more profusely in the pocket-vein than anywhere else, though money is unworthy to be compared with life. When the tidings came of the capture of Monterey, a man was exulting in the acquisition. The simple question was put, — Would you, for the sake of annexing all Mexico, consent to stand up and be shot? The instant the matter was thus brought to his own bosom, he replied by a vehement negative. Alas that we can so foolishly rejoice in gains which cost hundreds of precious lives, and, after all, are not worth one!

It was one of the wise sayings of that foolish-acting king, James I., "No man gains by war, but he that hath not wherewith to live in peace." As we had abundance of wherewithal for peaceful life, we shall assuredly be no gainers by this strife. That country, of such vast extent, and so thinly peopled, is almost invulnerable. It is like slashing a ghost in sunder, or dividing the sea with the stroke of a scymitar. Could a hundred thousand men, in the highest state of equipment and discipline, be planted in the midst of those measureless millions of acres, what would it avail? It would be like a whale grounded on a mud-flat, and perishing in the effort to extricate himself. Even if some vital point, like the city of Mexico, could be reached, what is to assure us that it would not be a ruinous success? The army,

exhausted in the effort to get there, may sink under elemental foes. Disease and famine may waste it "without hand;" and the retreat may be as disastrous as that from Moscow.

But should we be so happy as to "conquer a peace" from a nation, which can scarce be said to have a government capable of holding it to any stipulations, what will be our gain? What is to become of the territories we have overrun? Shall they be ceded back to the enemy? Then, what are we to show for the expenditure of treasure and blood? Or, are our conquests to be retained, and quietly included within the limits of our republic? Will not this still further diminish the waning political influence of New England, — the salt of conservation in our national councils? But will those vast tracts be quietly included? Will the Slave States admit them, unincumbered with that institution, accursed of God and man, — the eating ulcer, which, though they will not know it, is consuming their strength and prosperity? And will the Free States receive these accessions, except it be under the condition, that they shall not still further incline the balance in favor of that slave-power, which has, from the beginning of our government, carried such excessive weight?

No. There is too much reason to fear, that the winding-up of this crimson thread of Mexican warfare will produce a fire-ball of discord, which may set our country in flames. We see not how this business is to be settled, without a convulsion which may heave all the foundations out of course, and rend the walls with breaches which can never be repaired. We will still cling to the hope that God will forefend these evils, and open some unexpected way of escape. But we cannot suppress the feeling, that we deserve no such deliverance from that Just Being, who "of our pleasant vices makes instruments to scourge us." Let it be the prayer of all who know how to pray, that we may not be compelled to "eat of the fruit of our own way, and be filled with our own devices."

Nations, as such, have their existence only in this world; and it is in this world only that national retribution can befal them. History is full of lessons on this subject. She utters her warning voice to nations and their rulers. Her voice is an echo of the teachings of the Bible. "Be wise, now, therefore, O ye kings; be instructed, ye judges of the earth."

REVIEW.

LECTURES ON SWEDENBORGIANISM: Delivered in the Theological Seminary, Andover: Feb. 1846. By Leonard Woods, D.D. pp. 166. Boston, Crocker & Brewster, 1846.

SWEDENBORGIANISM REVIEWED: By Enoch Pond, D.D. pp. 296. Portland, Hyde, Lord & Duren, 1846.

The defection of Professor Bush from sound doctrine to Swedenborgianism, and his lectures and publications in behalf of his new views, have created, just at present, rather an unusual interest in the writings and theories of the Swedish mystic. Of this fact we have an evidence in the two volumes before us. They are the first formal discussions of the system in this country. They were written by two of the most distinguished divines and controversialists of New England. Each of them was impelled to write by the apostacy of Professor Bush, and his efforts to disseminate his newly adopted errors through the community. Each of them wrote independently of the other, and each published his work without having seen that of the other. Indeed, the movements of each mind appear to have been simultaneous, as well as independent.

The fact is, therefore, not only gratifying, but, to a certain extent, a presumptive evidence of truth, that the two works are not only perfectly harmonious in their modes of assault on Swedenborgianism as a false system, but in their solution of the question,—how can it be accounted for, that such a man as Swedenborg should have promulgated it as a revelation from God?

To a consideration of this point, Dr. Pond devotes one whole chapter of thirty-six pages, — Ch. 13, pp. 246-282. It is written with great ability, candor, and discrimination; and, in our judgment, is absolutely conclusive. Dr. Woods does not so formally and professedly enter into the subject; but, on pp. 60-64 and 100-114, he clearly indicates his views.

Both of them agree in the opinion, that Swedenborg was not a deliberate deceiver and impostor. Both agree in the belief, that the sound and healthy exercise of his extraordinary mental powers was suspended by a morbid action of the brain and nervous system, producing a partial and permanent insanity. That this is so, Dr. Pond argues—1. From what we know of Swedenborg's studies

and of the state of his body and mind just previous to his supposed illumination, also from the account that he himself has given of the change. 2. From the fact, that Swedenborg speaks often of sensations in his head, and of the state of his brain, in a way to indicate disorder there. 3. From the fact, that he was liable to strongly marked fits of somnambulism. 4. From the fact, that the private habits of Swedenborg, during the last thirty years of his life, as detailed by those who were nearest to him, and most intimate with him, clearly indicated derangement. 5. From the fact, that the opinion extensively prevailed among Swedenborg's cotemporaries that he was a mentally disordered man. The grounds of this opinion are also stated, viz.: that, in the words of John Wesley, "He had a violent fever when he was about fifty-five years old, which quite overturned his understanding. Nor did he ever recover it, but continued majestic, though in ruins. From that time, he was exactly in the state of that man at Argos,

> Qui se credebat miros audire tragædos, In vacuo lætus sessor, plausorque theatro.

Who wondrous tragedies was wont to hear, Sitting alone in the empty theatre."

The Rev. Mr. Mathesius, also, minister of the Swedish chapel in London, at the period when Swedenborg was so much there, states that, just previous to his pretended illumination, Swedenborg had a violent fever, attended with delirium; and though he recovered from the fever, his reason was never fully restored.

Dr. Pond then produces a number of instances of a similar kind of insanity, — e. g. Nicolai, Mrs. Kauffe, Mary Matthews, and others. Among them he refers to the case of a person in the Lunatic Asylum at Worcester. Dr. Woods, coinciding with the views of Dr. Pond, quotes a series of letters from a young man in the same asylum, whose excited and disordered mind had developed itself in visionary operations, similar, in some respects, to those of Swedenborg, though far less learned and systematic.

The whole of Dr. Woods' and Dr. Pond's remarks on this point merit careful perusal; for there is no part of the argument of Prof. Bush and other Swedenborgians that presents even the appearance of a difficulty to the advocates of evangelical truth. REVIEW. 35

But the learning and apparent integrity and disinterestedness of Swedenborg, taken in connection with his solemn and long-continued claims to inspiration, persisted in till death, do create a difficulty in the minds of some persons who have never carefully considered the laws and the varied developments of diseased cerebral and nervous action. If any such will carefully study the argument of Dr. Pond on this point, we think they will be abundantly satisfied of the soundness of his conclusions.

The course pursued by both of the learned professors in opposing Swedenborgianism is substantially the same; although Dr. Pond enters more fully into the subject, and is more radical and thorough in his discussion, as might be expected from the superior size of his book. Yet each work has its peculiar excellencies, and each is adapted to fill an important place in defending the cause of truth. Dr. Woods first considers and exposes Swedenborg's treatment of the canon of the Scriptures; then his principles of interpretation, and his claims to a divine commission. Finally, he considers his doctrines, and exposes his morals to just reprobation. He quotes largely from Swedenborg during the discussion, in order that his readers may have a fair specimen of the quality of his revelations. These extracts, of themselves, are sufficient to furnish abundant evidence of the insanity of their author.

Dr. Pond begins with a brief history of the birth, education, and life of Swedenborg. He narrates his sickness and delirium in 1744, and the beginning of his supposed spiritual revelations soon after, in 1745. He also gives a general account of his theological works, of his personal appearance and private habits, and of his sickness and death. Then, after giving a general outline of his doctrines, he occupies two chapters in the statement of fourteen objections to the truth of his system. This is the main body of his work. Here he puts forth all his energy. The objections lead him to expose the extravagance and falsehood of the claims of the Swedish seer; by showing that they are attested by no sufficient evidence, and that they are at war with acknowledged truths. He considers his reckless and indefensible treatment of the canon of the Scriptures; his false principles of interpretation; his rejection of many fundamental evangelical truths, and inculcation of pernicious errors; his misrepresentations of the opinions

and characters of others; his contradictions of the facts of science; his absurdities and self-contradictions; his low devotional standard; the immoral tendency of some important parts of his doctrines; and his degrading views of the state of things in the spiritual world.

If we were to specify any deficiency in these works, it would be that they do not furnish any one point of vision sufficiently elevated to enable us to take a comprehensive view of the philosophy of the system as a whole. Swedenborgianism is, in fact, a peculiar theory of the universe, produced by the diseased action of the mind of an educated, intelligent, and scientific man; and, in order to cut up such a theory by the roots, we need to know what the roots are.

We do not, however, say this by way of censure: on the other hand, we think that the learned professors deserve high commendation for what they have done to open the way to others, and to aid them in finding such a point of vision. In particular, Dr. Pond deserves great praise for his indefatigable diligence and Job-like patience in so thoroughly traversing and exploring the whole region of Swedenborgian hallucinations. After circumnavigating such an ocean of absurdities, he cannot justly be reproached with ignorance of the objects to be found in those strange climes; but, with another celebrated navigator, he can say: "All which I saw;" even if he cannot add: "And part of which I was."

In order that we may endeavor to contribute a little to the common stock of knowledge on this subject, we will throw out a few hints on the point already alluded to; that is, the philosophy of Swedenborgianism.

In order to gain any true idea of any system of the universe, we are first to inquire in what manner it disposes of the two great subjects of the system revealed in the Bible; viz., God and the devil. We are next to inquire what relations the material system is made to sustain to the great question of the origin of evil. We are next to inquire when and in what manner the existing conflict between God and the devil is to be brought to a close; and, finally, as it regards the state of the system from that time and onward, even to eternity.

On all these points, the disclosures of the Bible are clear and

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precise; and they form a precise and sharply defined system of the universe, of which all the facts revealed in the Bible are harmonious, component parts; nor can they be made harmoniously to work into any system but this one. It is further to be noticed, that the Apostle Paul was raised up and especially qualified to survey all parts of the ancient revelation, and to present the whole system in its full symmetry and proportions.

Two most significant facts now meet us at the outset, as it regards Swedenborg: he utterly rejects the devil from his system of the universe, and he utterly rejects the Apostle Paul as an

expositor of that system.

Now it is not to be supposed that Swedenborg had any clear idea of what he was doing when he took these steps. But there is abundant reason to believe that the devil well knew what he was about, when, by philosophy and vain deceit, he led the morbid mind of the Swedish philosopher contemptuously to throw away the main key of the system of the universe, and to reject the chief guide whom God has raised up to lead us through its mazes.

Let us, then, notice a few things that God has revealed by Paul,

concerning the devil, and his relations to the system.

Paul states explicitly that the great end of the Son of God in becoming incarnate, viewed in its relations to the system of the universe, was to destroy the devil, Heb. ii. 14. With him, also, John coincides, 1 John iii. 8. Paul also states, that, so soon as that great work is completed, the present system will close. By destroying the devil and his works, is, of course, meant the prostration of his kingdom and principles; and, concerning this, Paul explicitly informs us that when Christ shall have put down all rule and all authority and power, then cometh the end; for he must reign till he hath put all enemies under his feet. Then he gives up the kingdom, and God is all and in all.

By these simple, but wide-reaching and sublime statements, the apostle has sketched a vivid and clearly defined outline of

the system of the universe.

God is the great first cause and final end. Of Him, and through Him, and to Him, are all things. The true state of the universe is one in which He is all and in all. The chief end of all creatures is to glorify God, and enjoy Him for ever.

Such was the state of the universe till Satan revolted. Then came in the principle of worshipping and serving the creature VOL. I.

more than the Creator, when Satan said, I will be as God, and led off the hosts of heaven in guilty revolt. This was THE ORIGIN OF EVIL, about which there has been so much debate. It originated in a spiritual system, anterior to the existence of the material system; the devil was its author. For it he must account to God and to the universe. This he well knows. Hence his ceaseless efforts to hide this view of the origin of evil, and to teach that the material system is the true cause of This has been the doctrine of the devil in all ages. We find it in Platonism, in Gnosticism, in Manichæism. To it the simple Scripture doctrine, concerning the devil, is the great antagonist. This doctrine Swedenborg denies; thus did the devil gain his main point, and render it impossible for him ever after to construct anything but a false and delusive theory of the universe. Henceforth his theory must be like the play of Hamlet, with the omission of the part of the Prince of Denmark; or the history of Europe from 1793 to 1815, with the omission of Napoleon Bonaparte. If the devil is omitted, of course the great cause of the present state of the universe is omitted: the great end of God in the present dispensation is omitted, — viz., to destroy the devil's kingdom and works, and to establish his own kingdom on its ruins: and the means of gaining this end, by the redemption of the church, are omitted: the execution of God's plan is also omitted. And what have we left? Truly, we have neither more nor less than Swedenborg's theory of the universe; or, if you prefer it, one of the devil's manifold theories, designed to hide the real system of the universe, and the real issue between himself and God, and the certain overthrow of the powers of darkness.

Let us now descend to details. By the revolt of Satan, the power of God's law—the great uniting bond of the universe—was weakened, and sin spread among created beings. The human race fell. Then, to destroy the works of the devil, God determined to unfold his character, by the redemption of the church. To do this, it was necessary that new power should be added to the law, and to justice as well as to mercy, by an atonement; and that, by new spiritual influences, sinners should be induced to return to God. Hence the incarnation and death of the Son of God, and the regenerating and sanctifying influences of the Holy Spirit. Hence, too, the disclosure of the Trinity, and the doc-

trines of justification and predestination. It is therefore plain, that the whole system is temporary, and tends to a day when the redeemed church shall inherit the kingdom prepared for her; and Satan and his angels, and all their adherents, shall be cast into the lake of fire. Then, also, the present material system shall end, and the new heavens and new earth, in which dwelleth righteousness, be called into being by the creative power of God. Then the present, brief, and peculiar mediatorial dispensation ends, and the dispensation of eternity begins; and God is once more all and in all, as he was before Satan revolted.

All this, of course, Swedenborg utterly denies and rejects; for, beginning as he does, he cannot do otherwise. He admits of no great revolt, which, for a time, broke up the established order of the universe; of course he cannot look forward to the era of its final suppression, and of the utter destruction of its authors, and say with Paul, Then cometh the end. No; for all that we can find in Swedenborg or Professor Bush, the present dispensation is the natural state of things, and is to be eternal. Look at it, as they set it forth. There is no future resurrection, or judgment, or any great era, or any end of the sys-The law of the whole universe is, to begin by the existence of a spiritual body in a natural body, and then to drop the natural body, and rise in a spiritual body into the spiritual world. In accordance with this law, the whole universe is arranged. It exists in the form of a grand man; the component parts of which are worlds, which exist in infinite space, so arranged as to present to the eye of God the shape of a great man. The qualities of the inhabitants of these worlds vary, according to the place occupied by them in the body or limbs of this great man, according to the doctrine of correspondences; and from each world there is a stream of spirits, entering corresponding portions of the spiritual world; and, for all that appears, this system is eternal, and there are no spirits in that world, good or bad, that did not come through material bodies, as in this world. Hence the fundamental idea of the system excludes a fall of pure spirits, existing without bodies, in a spiritual system. course it has no place for the fall of the devil, or for his conquest, and the close of the present dispensation.

Here, then, we have a theory of the material system and of

the universe, essentially, radically, and totally at war with that of the Bible. It rejects the whole of what God is doing, according to the Bible. It renounces the vital and fundamental idea of the present dispensation; it renounces the system of means, of which the atonement is the centre, and the redemption and exaltation of the church, and the destruction of the devil and his kingdom, the end; and in its place puts the dreams of Swedenborg, or rather the delusions of the devil through his dreams.

Of course he has no room, or use, for the Trinity, or for the atonement; and much less has he any room, or use, for the Apostle Paul. Indeed he can hardly command his spirit to treat him decently; and, if he dared, would have consigned him to hell with John Calvin, whom he hated with equal sincerity, and

But now the question comes up, What shall be done with the

Bible? This is the stone of stumbling and rock of offence to all infidels, Romanists, Transcendentalists, and Swedenborgians. It stands erect, and, in the name of God, boldly and incessantly gives the lie to all their theories and delusions. What, then, shall be done? There are two courses: one is direct assault and destruction; the other is to seize it and retain its influence, and then to gag it, or mutilate it, or add to it, till it can be compelled

to speak as the exigencies of the case demand.

The work to be done by Swedenborg was a desperate work, according to any sound principles of interpretation; and the course that he took was no less desperate. First, he contrives entirely to drop some of the most refractory materials, especially the Epistles of Paul; and, to cover up this barefaced deed, he drops the rest of the Epistles and the Acts, and with them a portion of the Old Testament which he could easily spare, and reserved a certain portion, out of which to elaborate his system. Then he brings in his theory of triple senses, and correspondences; and immediately, like the cuttle-fish, he darkens the waters of truth and common sense, and escapes all pursuers. Nothing can be more unfounded, more nonsensical, more ridiculous, than his principles of interpretation. It is a mental degradation even to be called on seriously to refute them, and yet it is a work that ought to be undertaken for the public good. The public are, therefore, under great obligations to Dr. Pond, for the thorough manner in which he has done it in his fourth chapter;

and to Dr. Woods, for the exposure which he has made of the same subject, in his second lecture.

It is perfectly plain, that the reasons assigned by Swedenborg for rejecting the writings of Paul, to say nothing of other portions of the Word of God, are perfectly arbitrary. He gives no reason but his own assertion, that they do not contain certain hidden senses. The real reason, however, is plain, — at least to the devil, if not to Swedenborg, — viz., that they do contain certain senses not hidden, and which it is a desperate work to undertake to hide. Accordingly he does not hesitate to contradict, in express terms, the doctrines of Paul, as to the devil, the atonement, justification, predestination, and decrees. He detests them himself, and makes all his spirits detest them, but those which are in the hells, or tending thitherwards.

It would be interesting, did circumstances permit, to show how Swedenborg's antecedent philosophical views of the material system and the universe, moulded and gave shape to his theology; but our limits forbid.

I will only say, in the words of a German writer, that his descriptions of the spiritual world, "even in the minutest points, bear the stamp of the age in which he lived, and those views of the external world which he had gained as a natural philosopher." Hence the numerous contradictions to the sciences of the present day, which Dr. Pond has so ably exposed, and which are an integral part of his professed revelations.

It would also be interesting and instructive, did time permit, to show how his low and degrading views of the spiritual world grow directly out of his theory of the universe, and of the rejection of the Scriptural view. We may, perhaps, revert to this topic hereafter.

It is sufficient, in conclusion, to remark, that Swedenborg is but another illustration of what the whole history of theology shows, — that rejecting the Scriptural doctrine concerning the devil and his angels, always involves, in its ultimate results, the rejection of the whole system of God. We would also say that it is no less true, that all who are shallow and superficial in their views of this great doctrine, will, of necessity, be equally shallow and superficial in their views of the whole system of God. How is it possible to deny or to overlook God's great end in the present dispensation, and yet to understand the dispensation itself?

Still another word, as to the morals of Swedenborgianism. Men may be pure in spite of it; but when Swedenborg licenses fornication and adultery, on a multitude of grounds, and then leaves every man to be his own judge, as to the existence of those grounds in his own case, and that under the influence of an excited passion, he has done all that in him lies to repeal God's law, and in its place to establish the law of the devil. Who that notices this fact, and its wide range, corrupting, as it does, the very foundations of human society, can doubt as to the parentage of the system?

THE NEW YEAR.

EVERY moment ends a year, and begins one. The year is always new and always old; or, rather, the year is a circle, which has neither beginning nor ending. But the convenience of society requires, that some particular day should be fixed upon, by common consent, as the commencement of the annual round of the seasons. And when that day returns, it seems to place us upon an eminence where we may pause for a moment, to throw back a glance over the past, and look forward to the future with the eye of anxious anticipation. Thus the ancients depicted Time as having two faces; one aspect for the past, and another for the future.

Let us gaze, for a moment, upon the past. It is gone; and how swiftly! Precious, indeed, was the year that is past; and did we get the full value of it? One of the sands in the hourglass of time is, beyond comparison, more precious than gold. In nothing is waste more ruinous, or more sure to bring unavailing regrets. He who squanders this treasure will feel the need of it at last, and own the truth of the motto over the English nobleman's kitchen chimney,

WILFUL WASTE MAKES WOFUL WANT.

Better to throw away money than moments; for time is much more than money. As we lose our days, we incur an increasing risk of losing our souls. "The life-blood of the soul runs out in wasted time." The years which have winged their flight have gone to be recording angels; and what is the "report they have borne to heaven"? Will the record testify for us or against us, when the throne of the Son of man shall be set, and the books shall be opened?

But we have only space to turn, and cast a momentary glance toward the future. But there all is wrapped in mist. We know not what a day may bring forth. We can only see, as it were, a step or two before us; and can only know that a boundless hereafter is coming.

Looking either way, we see two eternities, with their ceaseless surges rolling evermore. Ere time began, infinite ages before what we call "the beginning," even from everlasting, God dwelt in himself, glorious in his own light, and blessed in his own infinite perfections. And when "time shall be no longer," a measureless immortality spreads itself far out, beyond our keenest sight. Here we stand, upon a little barrier of quicksand, which one of these seas is continually throwing up, and the other as constantly is washing away. This moving bar, thus incessantly fluctuating between the opposing tides, is human life, the earthly state of man, which continueth never in one stay, but is always rising out of the infinite future, and always sinking into the infinite past, as they rush over it into each other.

"Vain, weak-built isthmus, which doth proudly rise
Up betwixt two eternities!
Yet can nor winds nor waves sustain,
But, broken and o'erwhelmed, the endless oceans meet again."

So soon to be absorbed in an eternal state, why do we live for anything else? In that awful gulf, centuries are infinitely less than drops of water. It is a flood without a bound,

"Without dimension, where length, breadth, and height, And time and space, are lost."

Let every one consider what, to him, shall be the elements of that eternity, how his unending existence there shall be employed, and what shall then be the unchangeable condition of his soul. *Eternal!* It is an amazing word, when applied, as it is applied in "the true sayings of God," whose word cannot be broken, either to heaven or to hell.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

A RARITY. — A man has lately been heard of, with an appendage to his moral nature, once more common than now, and called a conscience. The fact was strangely discovered. is in this city a religious society, which was originally a Presbyterian Church: having continued such for half a century, it became Congregational, and after that it became Unitarian, and has so remained for near forty years. Among other changes, this society wished to build a new house of worship. An application was made to a celebrated architect, for a plan of a building, to be erected under his superintendence. He made answer, that, having considered the subject with prayer, he had come to the conclusion that he, as an Episcopalian, could not, in conscience, have anything to do with the construction of a Unitarian place of worship. The prints of that denomination take the matter in deep dudgeon, uttering many outcries against Episcopal bigotry and narrowness of mind. This strikes us as being neither wise nor dignified. It is certainly not very consistent, in those who have ever styled themselves "liberals," and have professed to be first-rate champions for conscience, and for all its rights and The architect had given the surest proof of sincerity, that can be demanded in this cash-loving age. He lightened his purse, as well as his conscience; giving up a very profitable employment, rather than do what he felt to be wrong. disappointed applicants ought to have been disinterested enough to rejoice in the discovery, that there is one man yet alive with a conscience of proof against praise, reproach, or money. most men of our times, what is termed their consciences seems to be a substitute made, for the most part, of some kind of gum elastic, capable of indefinite expansion, and of being twisted all sorts of ways; so that the owners can sincerely hold that profit is principle, and "gain is godliness."

AMERICAN SCHOLARSHIP. — In looking over the last number of that most valuable quarterly, the Bibliotheca Sacra, we were struck by the display of erudition on its pages. There is, in particular, an article from the Rev. Mr. Withington, every way excellent; and also as "quotationipotent," to borrow a word

coined in the Carlyle mint, as old Bayle himself could desire. We were led to think of some facts, which show, that, in the opinion of literary men in Britain, we have among our American books some which are stalworth; which word, according to its Saxon derivation, means stealworthy, or worth the stealing. By this felicitous phrase the old Saxons indicated their sense of the value of an article. The rapacity of our plundering ancestors has descended, with their language, to our cousins over the water. One of them, some years ago, republished as his own a translation of "Jahn's Hebrew Commonwealth," made by Professor Stowe. Not content with this huge prey, the pilferer had the cool effrontery to pretend, in his preface, that Mr. Stowe was not acquainted with German! Dr. Robinson's "Greek and English Lexicon of the New Testament," had a similar fate. It was republished, with slight alterations, by Greenfield, as his work; and was so well received by the British public, that a publishing house in New York imported a set of the stereotype plates, at a very considerable expense, which plates were rendered useless, by the threat of an injunction on the part of the American owners of the copyright. In like sort, Dr. Robinson's translation of the Hebrew Lexicon of Gesenius, containing the corrections and additions made by its indefatigable German author, during an interval of twelve years, which improvements had never been published in Europe, was seized upon by one Tregelles, to help out what purports to be a version of his own, printed in London last year. There was the more audacity in this "act of appropriation," because Crocker & Brewster have exported to England more than seven hundred copies of the Boston edition; thus increasing the risk of detection to the wholesale plagiarist. But the cunning thief, to frighten his British friends from looking at Dr. Robinson's work, tells them, in his preface, that it is terribly infected with pestilential neology! We have recently had another whimsical case of the same kind. Professor Conant, a few years since, published a very excellent translation of the eleventh edition of Gesenius's Hebrew Grammar. work was reprinted by some one at London, as his own transla-The same respectable publishing firm at New York, to tion. which we have already alluded, reprinted from the English copy; when, to their surprise, they found the American author coming down upon them with the copyright law. The matter was

adjusted in a manner highly honorable; and, we hope, profitable to both parties. The work now bears a title, importing that it is a version of the fourteenth edition of Gesenius, with the improvements made under his direction by Rödiger. The value of the work, thus arrayed in English garb, may be further evinced by the fact, that still a new translation of it has just been issued, from the pen of Professor Stuart. Here the lines of Ben Jonson may well apply:

"Such bookes deserve translators of like coate
As was the genius wherewith they were wrote."

Some have marvelled why Professor Stuart should repeat a literary job, which had been already so well done. We cannot explain the matter. We noticed that Mr. Conant, in his first preface, made no allusion to the veteran Hebraist of Andover, the patriarch of Biblical studies in this country. For this naughty and ungracious omission, he is punished in kind, "receiving in himself that recompense which was meet;" for Professor Stuart, who can best afford to have his name left unmentioned, makes no allusion, in his preface, to the labors of Mr. Conant. Thus has the grand rabbi, in the phrase of Grynæus, "revenged himself by a Christian taciturnity."

THE CHRISTIAN'S DAILY TREASURY: A Religious Exercise for Every Day in the Year. By Ebenezer Temple. From the Second Revised London Edition. Boston: Gould, Kendall, and Lincoln.—This work is of the same class with Mason's "Spiritual Treasury," Bogatski's "Treasury," Hawker's "Morning and Evening Portions," "Jay's Exercises," and some others. They are intended to furnish the devout mind with a subject of reflection for each day of the year; and, doubtless, such "daily food," statedly received and duly digested, must promote spiritual health and growth. The peculiarity of the work we are noticing is, that the remarks on each text are condensed, and thrown into something like the plan of a sermon, though without any of the formal stiffness of those bony, fleshless, and lifeless anatomies, which are commonly and fitly called "skeletons." We recommend this book to everybody but ministers; for we would not have them tempted to use an axe which does not belong to their own handle, lest it may fly off at a tangent, and cause the

by-standers to exclaim: "Alas! master, for it is borrowed." A preacher, who cannot block out the plan of his own sermon, is evidently not called to the work. The Lord never sent a messenger without putting a message into his mouth.

SELECT TREATISES OF MARTIN LUTHER, in the Original German, &c. By B. Sears.—This book is printed as a help to those who have begun to learn the German language; and when they have perfected themselves in that tongue, they will hardly find anything else in it so good. We well remember the time, when this aid would have been invaluable to us. But, though we had to stumble over the roughness of the way without such assistance, we are not so selfish as to wish all who are coming after us to go through the same tribulation. If they would have this "rooty road," to use a Southern phrase, smoothed for their feet and adorned to their eye, let them procure this book, and bless the kindness of Professor Sears, for putting it in their hands. He has here set out some of the fairest of the growth in the great forest of Luther's writings, with copious editorial notes, to aid the student to understand the peculiarities of that language, which was chiefly wrought into its present shape by that mighty man, who reformed all that he touched. It has been said,

> "That the more languages a man can speak, His talent has but sprung the greater leak."

But never mind. Let them be learned, for all that;

For the more languages a man can read, The more the rivulets his pond to feed!

The work we have spoken of is from the Andover press, and published by John P. Jewett & Co.

ROUGH PLANK CHURCHES. — There is no accounting for tastes and fashions; and perhaps it is hardly worth the while to say anything of these deformities which are beginning to show themselves in some of our villages. There is, of course, nothing to be said against them, when the pecuniary resources of those who choose this style are such, that it is "their poverty, and not their will, consents." The humblest edifice is the temple of the Most High, when "the poor in spirit" pay their devotions there. But

the affectation of poverty and roughness is rather worse than a poor conceit; for the devil, according to Southey,

"Once owned, with a grin, That his favorite sin Is pride that apes humility."

Let all building-committees, with the deacons and church-wardens concerned, take warning. Let them not be beguiled with the fancy, that there is a pretty contrast between the coarse, unpainted outside, and the elegant interior with its imitations of oak, or walnut, and numerous decorations. There is nothing to admire in that "pride above pride," which sometimes leads a fop to sport some shaggy garment, of which a plain-dressed man would be ashamed.

THE PROFESSOR OF HUMBUG. — The noted O. A. Brownson lately delivered himself of a very able lecture, on the subject of "Humbug." He must have felt at home in it, for few men have ever dealt so largely in the article. Besides his natural aptitude for the business, he served a long apprenticeship at it, in its Universalist shape; he then became a master-workman, in the Transcendental modification of the thing; and now he is become "dean of his craft," in the oldest, most comprehensive, and most ultraquizzing system of humbug that the world has yet seen. What delicious times he must have, in revelling on such intellectual food as "holy shirts;" adorable knuckle-bones; miracle-working cross-bones; whole casks of St. Apollonia's teeth; the annual liquefaction of St. Januarius's blood; double-headed St. Jameses; wood of the true cross, sufficient in quantity to build a threedecker; masses for the souls of rich sinners, whose estates can afford to pay; purgatory, whose fires have so long heated the priests' kitchens and made their pot boil; indulgences and absolutions for sins, taxed with regular bills of costs, — the syntax of the Romish grammar; auricular confession, (alas for the fatherconfessor, whose mind must be made the sink and receptacle, when our neophyte professor and lecturer of humbug cleans out his conscience!) transubstantiation and lifting up the "cakeidol," - the "breaden god;" and all that immense apparatus of money-nets, for filling the bags of the Pope and his shavelings. The professor must luxuriate in his theme. His stock of matter can never give out, while his present college flourishes in all its old "deceivableness of unrighteousness."